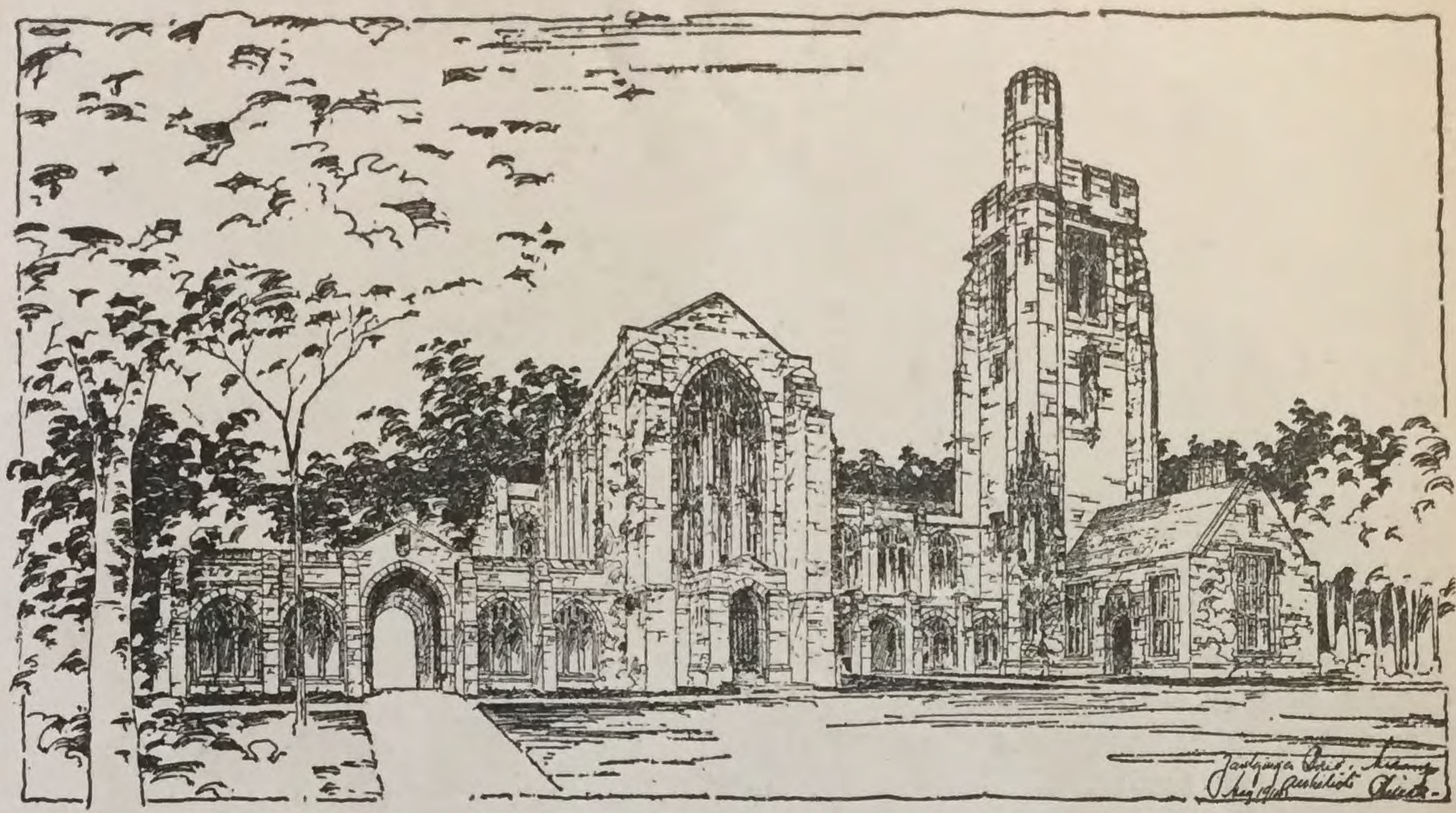
"For God and Country.



Cloister of the Colonies  Washington Memorial Chapel  Patriots' Hall  Tower and Library

"No spot on earth—not the plains of Marathon, nor the passes of Sempach, nor the place of the Bastile, nor the dykes of Holland, nor the moors of England—is so sacred in the history of the struggle for human liberty as Valley Forge."

—CYRUS TOWNSEND BRADY


# The Washington Chapel Chronicle

## Valley Forge.

A MONTHLY RECORD OF RELIGION AND PATRIOTISM.

THE REV. W. HERBERT BURK, Editor and Publisher.  The Defenders' Gate, Valley Forge.

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### Christmas at the Chapel.

The Sunday school festival on Christmas eve is now an established custom, and this year was held in the frame chapel. The service was conducted by the Rector, and the music was in charge of Miss Mary Pugh. The Rector's address was illustrated with pictures of Bethlehem, and beautiful pictures of the Nativity.

The Rector announced the gift of ten dollars from Mrs. Sarah Swift Zulich, who since the foundation of the mission has always given the candy. By the vote of the school, candy was given up this year in order to send what it would cost to relieve the poor children of Palestine. Two years ago the school gave up its candy and sent the money to the relief of the Belgians.

After the service all present adjourned to the Martha Washington Log Cabin, where the Rev. Mr. and Mrs. Burk entertained the scholars. A Christmas tree was awaiting the children, and a blazing fire on the hearth made a cheerful welcome. While the games were in progress Santa Claus arrived with a pack of gifts, and then ice cream and ginger cakes were served.

The choir gave the Rector a much-needed Litany Book for the new Litany Desk. The book is handsomely bound in red morocco.

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## The Christmas Thanksgiving Service.

The Rector sent out a letter to all the members of the parish urging them to attend the Christmas service and take part in the Thanksgiving service for the Freedom of Jerusalem. Unfortunately, the storm kept many away. The choristers from Norristown were transported by two large limousine automobiles, and the music was, by far, the best in the choir's history. In the absence of Miss Mary M. Hibbs, the chorister, Miss Nina Pugh was the leader.

After morning prayer the Rector began the Thanksgiving service appointed by Bishop Rhinelander. This consisted of the sentences:

When the Lord turned again the captivity of Sion; then were we like unto them that dream.

Then was our mouth filled with laughter; and our tongue with joy.

Then said they among the heathen: The Lord hath done great things for them.

Yea, the Lord hath done great things for us already: whereof we rejoice.

Psalm 122 was read, and then the Te Deum was sung as a thanksgiving for the freedom of Jerusalem from Turkish domination.

The Rector's sermon was appropriate to the day, and dwelt upon the significance of the news of the freedom of Jerusalem at this hour of the world's progress. He spoke of the freshening of men's interest in the Holy Land, but more of the deepening sense of reality which this news brings to the Gospel, and especially to the life and work of our Lord, Jesus Christ, just when the world most needs a personal Saviour.

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THE JUNIOR ASSOCIATION.

The Junior Association gave a Christmas party in the Martha Washington Log Cabin on Friday evening, December 28. There was a large attendance of the young people of the parish and neighborhood, and all present took part in the games to late hour, when refreshments were served. At a business meeting the association terminated its useful work by dividing the money in its treasury between the Red Cross and the Sunday School, sixteen dollars being given to each. The money given to the Sunday school was specified for use in paying for one Liberty bond, which the school is now purchasing. A new Neighborhood club was organized, with Mr. George V. Hurdle as president.

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## The Martha Washington Window.

For over a year Mr. Nicola D'Ascenzo has been at work on the cartoons for the Martha Washington window, which is the gift of the Colonial Dames of Pennsylvania. The scheme for the window has been carefully thought out by the Rev. Mr. Burk, whose object has been to present Jesus Christ as the source of our national life, and our national endeavor and achievement as the carrying out of the great purpose of the redeeming life of our Lord. "I am come that they might have life, and that they might have it more abundantly." Sacrifice and service marked the perfect life lived by our Lord, and these must be a part of our national program for the larger and more perfect life of the American people. That life must be considered in no narrow way, and the five openings of the window suggested the five inheritances of man specified by Dr. Nicholas Murray Butler in his essay, "The Meaning of Education." In answering the question, What is Education? he says: "It must mean a gradual adjustment to the spiritual possessions of the race. Those possesions may be variously classified, but they certainly are at least five-fold. The child is entitled to his scientific inheritance, to his literary inheritance, to his aesthetic

inheritance, to his institutional inheritance, and to his religious inheritance. Without them he cannot become a truly educated or a cultivated man."

Taking this as a basis, Mr. Burk has worked out the story of the window, representing the attainment of that abunant life which Jesus Christ came to bestow, and for the attainment of which men must be willing to make the sacrifice of self in the service of their fellowmen. The following account of the plan will reveal the line of thought which has been followed in preparing the cartoons for the window.

SERVICE THROUGH SACRIFICE

"I am come that they might have life, and that they might have it more abundantly."—St. John 10; 10.

| LITERATURE | INSTITUTION | RELIGION | SCIENCE | ARTS |
|---|---|---|---|---|
| The Law (1) | The Family — The Marriage at Cana (6) | The Incarnation (11) | Quelling the Storm (16) | Beauty (21) |
| The Prophets (2) | The Family — Blessing the Children (7) | The Consecration (12) | Healing the Sick (17) | Music (22) |
| The Gospel (3) | The Church — The Kingdom of God (8) | The Crucifixion (13) | Raising the Dead (18) | Painting (23) |
| Truth (3) | The Nation — Cæsar's Tribute (9) | The Resurrection (14) | The Sower (19) | Sculpture (24) |
| Freedom (5) | The Nation — The Brotherhood (10) | The Pentecost (15) | Feeding the Multitude (20) | Architecture (25) |

The Martha Washington window by virtue of its position is the window of sacrifice. Its relation to the altar has been fixed by the moulding around the reredos which binds the altar, reredos and window together. The altar and cross symbolize the sacrifice of the Lamb of God, and the benefits which humanity has received as a result. The purpose of the window, remembering the relation which the Washington Memorial Chapel bears to the nation and its history, is to interpret that sacrifice and its benefits in terms of national significance. It must be the message of the cross to the American nation.

## RELIGION.

### THE CRUCIFIXION (13)

We therefore place the crucifixion at the center of the window, as that sacrifice is the source from which all the other subjects draw their significance. It gives coherence to all our plan, and binds all the subjects together in one harmonious whole. Even the events of our Lord's personal history must be viewed from this center, for whatever other views of His Life and Ministry may be possible at other times or in other places, here at Valley Forge it is His Sacrifice and the service through sacrifice which must fill our minds. Moreover, this must be the central thought of the nation, whose ideal greatness can be attained only in service through sacrifice.

We therefore make the sacrifice of Christ on the cross the one great sacrificial act in the window. His Incarnation and Baptism are the steps by which He went to the Cross.

### THE INCARNATION (11)

This must be shown in the treatment of these subjects. The incarnation should be treated in such a way as to show not merely the adoration of the shepherds, but the worship of the Magi, and the Lamb of God should be typified by the Christian symbol of a lamb.

### THE CONSECRATION (12)

The Baptism of Jesus was His consecration as God's Prophet, Priest and King, and here the presence of the Baptist will remind us of his testimony to the sacrificial office of the Son of God.

The symbols of this threefold life of service of the Saviour should be used in the surrounding diaper for it is through this threefold office that the blessings of salvation come to the sons of men.

### THE RESURRECTION (14).

To carry out this idea ofservice through sacrifice the Resurrection should represent the joy of those whose sacrifice made them the first recipients of the good tidings of victory and peace, and show the women as they go forth to carry to the brethren the Easter message.

Of course this has an intimate relation to Martha Washington in whose memory the window is given, for she ministered to the sick and dying at Valley Forge, and brought to them the great Gospel of the Victory of Life.

### PENTECOST (15)

The final scene in the central opening must set forth the crowning service of the sacrifice of our Lord Jesus Christ. This is the gift of His Holy Spirit, at once an assurance of His victory and regal power, and of the permanence and extension of His Kingdom through the sacrifice and service of men and women endued with His spirit. The pentecostal gift should be shown in the breadth of the prophet Joel's vision rather than in the narrow range of the ordinary artist, for the Gift of the Spirit is not limited to any ecclesiastical hierarchy, but belongs to the people. As salvation through the Cross is not restricted to any race or clan, neither is the Gift of the Spirit of God restricted to a favored few. Every Christian nation must be a kingdom of prophets and priests and kings, and all require the anointing of the Spirit for their service.

"I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel 2: 28, 29.)

These five subjects not only set forth the great events in the life of our Lord, but they also typify the ideal life of the true servant of God, who is born of God, consecrates his life to God, and by the sacrifice of self wins the victory of life and becomes a blessing by his spiritual power.

It is this which makes this window such a fitting memorial of Martha Washington, whose sacrifice of self in the service of the nation brought the richest blessings to our people, as her religious life brought to her comfort and peace.

SCIENCE.

RAISING THE DEAD (18).

"He saved others, himself he cannot save," had been the jeering taunt of our Lord's enemies in the supreme moment of His sacrifice. To them that death was defeat, not victory, for they failed to recall the fact that He had shown Himself the Master of Life by raising the dead. By this power our Lord set mankind free from the bondage of fear and death under which it had lain for a weary while. While its exercise brought the banishment of grief to individuals it gave to the race confidence, courage, and a new hope, as it showed the sympathy and love of our Lord and Saviour Jesus Christ. To womanhood death has been the relentless foe, so to two women of the long ago came through faith the first taste of the great truth that Jesus is the Resurrection and the Life.

Centuries later, December 17, 1799, Martha Washington heard the triumphant words of the office for the burial of the dead—"I am the resurrection and the life." Like that other Martha of Bethany, she heard in faith and love and hope, although the former saw the hope realized. We should, therefore, endeavor to represent the moment when Jesus stood with the sisters of Bethany before the open tomb and called Lazarus to come forth.

THE SOWER (19).

Below this, and by the picture of the Resurrection, is the Easter Gospel in Nature as preached by the Sower. As interpreted by our Lord, it is the great message of service through sacrifice, for the sower gives up the precious seed, literally throws it away, loses it to himself that it may bear fruit for others. The seed sown dies that it may live more fully. "Except a corn of wheat fall into the ground and die; it abideth alone but if it die, it bringeth forth much fruit," is our Lord's statement of this great law of life through death.

FEEDING THE MULTITUDE (20).

The life of man is dependent upon the return of the seed time and harvest, the year-long miracle of God. In feeding the 5,000 our Lord showed His lordship over nature, and taught men that He is back of the so-called natural processes, and that every harvest is a declaration of His love and power. This miracle is shot through with the golden thread of service through sacrifice, and here again our minds turn to her whose thought and labor were devoted at Valley Forge to the sustenance of the hungry men denied by incompetence the gifts so plentifully provided through God's love and power.

HEALING THE SICK (17).

Next to the raising of the dead stands the healing of the sick, for by it death is halted, and life and health are given. No act of service seems quite so Christ-like as this, in which there must be added to instrument and medicine the personal gift of help and sympathy. Here the wholesome, happy presence becomes a vital force, and the physician and nurse radiate both hope and health to an extent which no one can estimate. While our blessed Lord healed by a word, in this window we must represent healing

through contact. This represents not only the healing power, but the bond of sympathy which banishes every feeling of repugnance and makes the Healer the personal servant of the sick, his fellow sufferer, his loving brother.

QUELLING THE STORM (16).

In all these scenes our blessed Lord speaks to man affrighted at famine, disease and death, saying, "Be not afraid!" Our series would be incomplete if we failed to represent that other large source of man's fear, the roll of thunder, the flash of lighting, the surging sea and all those forces of Nature before which man has stood impotent and afraid. Our Lord led His disciples out into this great world of force and frightfulness, and took away their fear by showing them that above all the terrors were God's love and power. Whether seen or unseen He is with His people, He who sets the bounds of the sea and regulates the fury of the storm. All this was taught when Jesus quelled the storm and by His word calmed the sea and the troubled hearts of His disciples, and therefore our first subject in this series should be the storm on the lake.

If the color tone of the window be red it will be possible to represent in the window the spirit of service through sacrifice exhibited by Martha Washington at Valley Forge, where she spent her days in the alleviation of the suffering soldiers, and represent also the modern spirit of service as shown in the national interest in the work of the Red Cross Society, by deepening the tones of the central panels having the Crucifixion as the center, the consecration of our Lord to the service of God and Man in His Baptism, as the upper arm of the cross, and the Resurrection as the lower arm, the raising of Lazarus as the right arm, and the church, which has inspired the Red Cross movement, as the left arm.

THE CHURCH.

THE KINGDOM OF GOD (8).

This will determine the way in which we will represent the church, not as an hierarchy, nor as an oligarchy, nor as a world empire, but in its democratic character as a brotherhood for the service of man. This is admirably presented to us in the scene at Joppa, where the members of the church brought to St. Peter the evidence of the Christ-like spirit of Dorcas in the form of the garments made for the poor. This scene admirably suggests that habit of knitting which Martha Washington is said to have formed at Valley Forge in her effort to protect the soldiers against the rigors of winter. It will set forth also that quality to which our Lord has given the pre-eminence, namely, service, and the gathering of an apostle and the believers will present to us the vision of that great democracy of the ages which we know as the Church of Christ.

THE FAMILY.

THE MARRIAGE AT CANA (6).

This and the other four subjects in the opening deal with our Lord's influence on the three great institutions of human life, the Family, the Church and the Nation. At the top of the opening will be the Marriage at Cana, where Christ wrought His first miracle, beginning His ministry by manifesting His social spirit, and by blessing the home as the fountain spring of all true life.

BLESSING THE CHILDREN (7).

Below this will be placed in natural sequence the Blessing of the Little Children, a scene which will have a greater national significance as we catch the spirit of the Gospel, and apply it to the protection and development of the children of our land.

THE NATION.

CAESAR'S TRIBUTE (8).

The ministering church makes the transition from the Family to the Nation, which will be presented first in the form of obligation, and next in the spirit of brotherhood. The duty of service to the nation was taught by our Lord when He

bade His hearers, "Render therefore unto Caesar the things which are Caesar's."

THE BROTHERHOOD (10).

If it be true that a nation is a people with the will to be one people, that nation is the strongest in which the sense of brotherhood is most potent.

The real nation builder is God, who "setteth the solitary in families," and "hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation."

The greatest teacher of nationality was our Lord and Saviour Jesus Christ, whose great gospel was the Fatherhood of God and the Brotherhood of Man. This He preached by word and deed, and made His church a living exponent of it. No scene in our Lord's life better represents this Gospel of Brotherhood than that in which while He was teaching, His mother and brethren sought Him. From the outskirts of the crowd of hearers, word was passed that His mother and His brethren sought Him. "And He answered them, saying, Who is my mother, or my brethren? And looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and my mother." (S Mark 3:33-35). Within the range of His voice sat the Pharisee and the Publican, the scribe and the unlettered peasant, rich and poor, high and low, but Jesus saw only His brethren. To Him, both saint and sinner were bound by the closest bonds o love and sympathy, and He would bind all together in those strong bonds of fellowship.

Our nation's greatness can be measured by the way in which that gospel has been received and followed. Every public park and every public school are signs of our belief in this gospel which finds expression in our Declaration of Independence, in our Constitution, and in every statute preserving the rights of every individual and promoting justice and peace among men.

All the subjects in this opening suggest her in whose memory the window is given. The story of her life is written in these scenes. Twice blest in marriage, her children were brought up in the love of God. A devout Christian, she was a member of the historic church of which George Washington was vestryman and church warden. To the nation she gave the best she had—her noble husband, and by her services at Valley Forge, and other camps, and in the capitals of the new Republic she showed her belief in the Gospel of Brotherhood.

LITERATURE.

THE LAW (1).

No one can estimate the influence which Jesus Christ has had upon the thought of man expressed through lit ature. It appears in the direct quot tion, the subtle allusion, but far more often only in the spirit of the writer. In our Lord's day literature was represented only by the law and the prophets. So in attempting to portray His relation to literature we should show Him as the child at home in God's law, familiar with its letter, but knowing too its deeper spirit. For this we should take the child Jesus amid the doctors in the Temple at Jerusalem.

THE PROPHETS (2).

His relation to the prophets was clearly set forth by Him in the synagogue at Nazareth, where He was the reader on one notable occasion. The prophecy which He read was this passage in Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord." His comment is thus reported to us by St.

Luke: "This day is the scripture fulfilled in your ears. And all bore him witness and wondered at the gracious words which proceeded out of his mouth."

THE GOSPEL (3).

The law and the prophets may well represent for us the literature of the era before Christ to which we are heirs. Great and glorious as this was in Judaism, where men made a long and conscious effort to keep in touch with God, the glory was not for Israel alone. The Word of God "lighteth every man that cometh into the world," and many who knew not Jehovah felt the divine influence and wrote as they were moved by God. But with Christ a new era began. His words were the first fruits of a closer union between God and man, and His Gospel became not only man's greatest literary treasure, but the fertile seed which has borne fruit in all the fields of man's thought and feeling.

To represent this new beginning of human literature we should take the sermon on the Mount, for in that are those teachings which have inspired the newer, larger thought of man.

TRUTH (4).

This new world of literature is marked by two great characteristics, truth and freedom. The abiding literature is that which is saturated with truth, and the essay or poem which lives from century to century is the one which rings true. When our Lord stood before Pilate, the Roman procurator, the old world literature had lost the saving power of truth. Nothing is more dolorous than that piteous ,unbelieving question, "What is truth?" How unreal, unsatisfying must have been the life and thought in which it was born. Before Him in apparent weakness stood Jesus of Nazareth, whose self-declaration has never been controverted, "I am the Truth." The new literature, so far as it is worthy, bears that imprint, and bearing it is cherished by the mind of man.

FREEDOM (5)

The old world of thought was a world of slavery; the new world of thought is a world of freedom. At the beginning of that new world stands the great emancipator, Jesus Christ,

"Born to set His people free."

From the thraldom of fear, from the slavish service of form, He has led mankind forth into the freedom of sonship. To represent this we choose the scene in which Jesus and His hungry disciples pass through the wheat fields ripe for the harvest. According to the antique interpretation of the law, to pluck a head of wheat was the same as reaping, and to roll it in the hand to free the grain was to thresh, and both were work, and it was the Sabbath day. Men had made the Sabbath an institution of slavery, instead of freedom a day of darkness instead of light, of mourning and sorrow instead of joy and gladness. We will picture that Sabbath Day in the wheat field with Jesus as the beginning of that new era of freedom to which our Lord has brought men who learn that sonship is greater than slavery. More and more as men become free through Christ will thankfulness and joy become the spirit of literature.

And what has all this to do with Marthat Washington? She and her husband had their hearts attuned to the Gospel of truth and freedom. The law and the prophets and the Gospel were familiar to these truth seekers. It is a Sunday afternoon at Mount Vernon. The cares of the week are laid aside. The house is free from visitors. There is freedom for thought and communion with God. Someone is reading with distinctness and precision. It is Washington reading a sermon to his family, as his custom was.

[CONTINUED]